

The AMERICAN FRIEND

Pacific School of Religion
Berkeley, California

JUNE 28, 1956

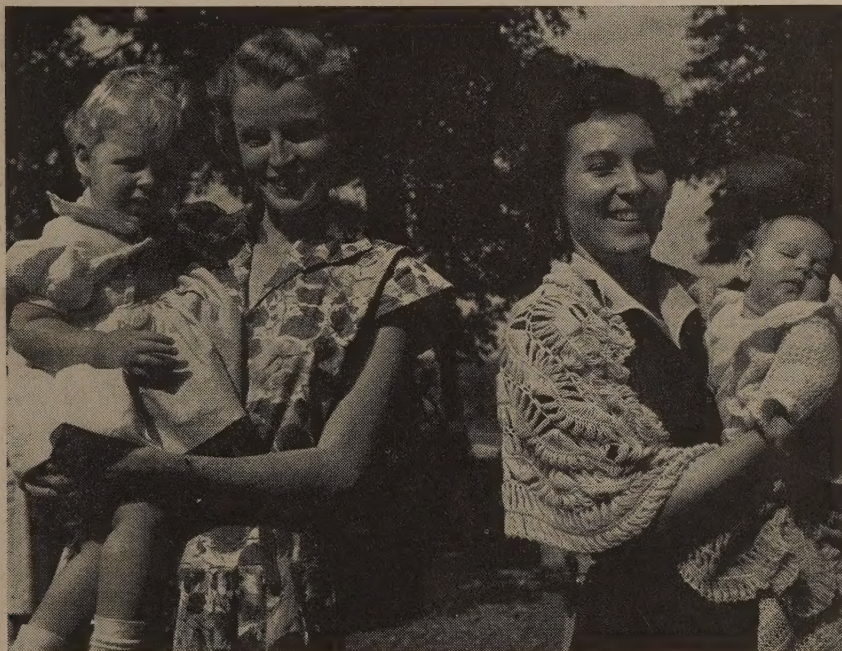


Photo by Joyce Jarvis

Present at the Re-dedication of the Oak Grove Meetinghouse in Tennessee were these two young mothers and their young daughters, symbolic of the importance of the growth and care needed for the members of the Meeting as well as the building in which the Meeting is housed. To the right is Mary Self and Deborah, to the left is Ella McNabb and Patricia. Ella McNabb is clerk of Three Points Monthly Meeting, which is in the same quarter as Oak Grove. Story and another picture on page 208.

Impressions of London Y. M.

By Herbert Hadley

Pastors and Ministers

Plain Speech—D.E.T.

The Way the Early Church Was Built

By Philip Johnson

Expectations and Impressions of London Yearly Meeting

Herbert Hadley, an American Friend recently called to serve as Secretary of the Friends World Committee for Consultation, with headquarters in Birmingham, England, records here his first attendance at London Yearly Meeting. Herbert and Ruthanna Hadley and their children moved to Birmingham in April. This is Herbert Hadley's first public communication from his new home in England.

It would seem natural that an American Friend with more than a few active years in the Society should look toward attendance at the sessions of London Yearly Meeting with a sense of reverence not unlike that of a Roman Catholic visiting the Vatican or a Moslem making his pilgrimage to Mecca. For all of us who go under the Quaker banner do look back to our spiritual origins and draw many of our traditions from the movement which arose in England three hundred years ago. We see London Yearly Meeting as more than the Guardian of Quaker tradition, however. The fact that British Friends managed to maintain unity, in spite of the divergencies of thought which appeared and which brought the unfortunate divisions to American Quakerdom in the nineteenth century, draws from us an attitude of respect not unmingled with a sense of guilt. Entering the Large Meeting Room for the opening session of London Yearly Meeting this year was, then, an experience fraught with expectation.

MARY PROTHEROE

I was not to be left alone in facing this exhilarating new experience, for no sooner had I passed through the door when my arm was grasped by one who greeted me as though I were a long lost friend. Indeed, Mary Protheroe had won the friendship of many during her visit to the U.S.A. last year. Now she bears another name, having married Anthony Eddington since she returned to England. There was another distinctive feature, however, about the name-badge my friend was wearing. It was green; and the badges handed out at the registration desk were white. Soon one discovered that there were many "green-label Friends" ready to give assistance to the newcomer or to help the lonely Friend for whom Yearly Meeting had not yet come to seem

like a family reunion. Greater effort was made this year than ever before, we were told, to make the "first attender" feel at home. A special tea for first attenders and another for overseas visitors did much to supplement the kindness shown throughout the sessions by those who had donned the green label — "shepherds" as they were once called by the Clerk.

In one sense the newcomer was well integrated into the fellowship which Yearly Meeting is; but in some ways he still felt at the end of the period that he had not been fully drawn in, that his expectations had not been completely satisfied, that not all his needs were met. In so large a body as this attention to individual problems is not possible, and perplexing questions in the minds of some Friends went unanswered, even unconsidered. Nor was it easy to gain a sense of responsibility for the ongoing work of Yearly Meeting. The

wheels of organization turned so smoothly that one didn't feel he was needed to apply a shoulder to a wheel. It is obviously the desire of none that Yearly Meeting should seem formidable or impersonal to any; and if the seeker pursues his search he will find that provision has been made by London Yearly Meeting to meet most needs which may arise within a local meeting.

A SOUNDING BOARD

One of the most striking variations from Yearly Meeting experiences in America was the nearly complete absence of any minute of decision recorded by the Clerk. With Meeting for Sufferings functioning regularly throughout the year, and with a number of committees continuously engaged in activities within the spheres of their particular concerns, London Yearly Meeting in session becomes more like a sounding board for

(Con't on page 202)

THE AMERICAN FRIEND

New Series, Vol. XLIV, No. 13
Old Series Vol. LXIII, No. 13

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD
AT BERNE, INDIANA

ADDRESS ALL CORRESPONDENCE TO
THE AMERICAN FRIEND
101 QUAKER HILL DRIVE
RICHMOND, INDIANA

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SUBSCRIPTION RATES

Subscription Price	\$3.00 per year
Foreign, 75 cents extra. Single copies, 15 cents.	
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.	

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, 101 Quaker Hill Drive, Richmond, Indiana.

Entered as second-class mail matter at the post-office of Berne, Indiana

Eldering, Policing, Counselling, Pastoring?

Much of the eldery which present-day Quakers sometimes would like to recapture would, in its entirety, ill-fit the Friends Meeting of today. We cannot recall that form of eldery because we cannot reverse history and restore the forms of life in which those Quaker patterns were formed.

Some of the eldery of that day was a Quaker form of policing — enforcing precise rules over the fashions of clothing and many trifles of conduct. That could be done because the Quaker Meeting was a closed community, a colony surrounded by invisible walls and controls, the ultimate of which was the Quaker form of excommunication—writing the offender out of Meeting.

We should cherish no desire to restore the authoritarian spirit whereby the Quaker youths were sometimes forced to conform to set patterns of tradition. In so far as eldery was like that, it was policing.

Yet we doubtless have this to learn also from the past days of eldery—genuine concern for individuals and a tender sense of personal responsibility. We need that and more. We need a feeling of involvement in the welfare of others, a sympathetic understanding of the problems they face, an acknowledgment by one who would elder that he too can be helped. Eldery then becomes something else, at the other pole from policing. At this point there develops the new art of counselling—a service which is not a one way management of the affairs of someone else, but a fellowship into which two persons enter.

More specifically, it may mean helping some young person, stepping on to the threshold of new opportunities, or facing initial defeats, or contemplating a new turn in his life. It may mean associating one's self in spirit with adults who face frustrations of various kinds such as any of us might have. At its best it may become a fellowship of concern, beyond one-way counselling.

This is a form of pastoral responsibility calling both for members gifted in pastoral ability, and for all members whose gifts and sense of fellow-feeling can be quickened, sharpened and employed.

Christ Loved the Church and Gave Himself for It

We easily and rightly think of the love of God expressed through Christ for individuals—the blind Bartimaeus by the wayside, the woman at the well in Samaria and the thief on the cross. There is abundant evidence of His love for persons as such and also for persons in fellowship.

Well did He know that a person is a person largely through association with other persons. He knew the importance of the fellowship of himself and his dis-

ciples, and, looking beyond his own earthly life, prayed for their continuing fellowship. (John 17.)

That fellowship came finally to be known as “Christian” and the Christian fellowship came yet later to be called the Christian Church. St. Paul catching the sweep and importance of that fellowship declared, “Christ loved the Church and gave himself for it.” The apostle then sets the ideal of perfection for a Church without blemish.

It is this grand purpose to which we are called—the building of the Church. Missions are not merely the action of the Church upon people of a “foreign” country. The Christian “mission” is a way of building the Christian fellowship, the Christian Church. In terms of our own program as a Five Years Meeting it is the building of our part in the Christian Church in Africa, America, Cuba, Jamaica, Jordan and elsewhere. The mission, so-called, is the Church on the field.

The Church is not a “steeple house,” such as characterized the times of the original Quakers. Indeed it is not a “house” of any kind, nor is it in the last analysis an organization or institution, but it is an invisible fellowship expressed in visible ways and centered in the Christ who lived, died and rose again for it. Whatever the name of any visible fellowship, such as that of the Five Years Meeting, our purpose is to create a sustaining fellowship of persons as members of the Christian Church, which underflows all man made boundaries, outlasts all human structures and post-dates all earth-time, for it is spiritual, eternal, Christ-centered.

Lord, What Shall This Meeting Do?

The well-ordered family tries to assign responsibilities equitably among its members, though it cannot equalize the ability of each nor supply the willingness to assume the fair share. There comes a point at which each member must survey the total family chores and voluntarily accept his part. Indeed the family work requires not a grudging acceptance of assigned tasks. Happy is that family (and, we might add, *unusual*), in which each and every member over-reaches assignments with the sheer love of carrying his part.

When Simon Peter, like the difficult child, asked Jesus what John should do, he was answered, “What is that to thee, follow thou me.” Though the idea of the “fair share” merits consideration in all cooperative work, it cannot be the measure of our love or limit the degree of our devotion and service.

In one sense the local Meeting is like a member of the family of Friends of the Five Years Meeting. There is a reasonable “democracy of responsibility” in which each carries his part, but the work of the Kingdom of Christ asks another kind of response in which our part is not limited by the reluctance of another, but by our love of the service to which Christ calls us.

The Meeting which now goes beyond the average in support of Christian service might ask, "Lord, what shall the other Meetings do?" To that question might well come the answer, "Follow me," from One whose giving of himself went far beyond any limitations of

his share.

Jesus was not excusing John from service or favoring him beyond Peter. His call to both of them and to each of us is the same call—for a response born of love.

E. T. E.

Re-thinking Revival

The Way the Early Church was Built

By Philip Johnson

Emerson once remarked that almost any man one met on the street could produce from his waist coat pocket a proposal to save the world. There is in the modern world no dearth of proposals to save anything and everything that seems to need saving. The church considers its task that of saving the world. The term "saving" will mean different things to different groups and individuals, but all will agree that the major job of the church is to bring to the world the love and spirit of Christ so that every area of life is ruled and guided by that love and that spirit. Though we do not expect to achieve this goal perfectly, we can mean no less when we speak of "saving the world."

In order to achieve such a goal, or even to work toward such a goal, we must have workmen. The church must win disciples of Christ, and these disciples must be nurtured until they become stalwart apostles. It is only then that they may win others. It is not enough to hope that our faith will rub off on someone during the normal routine of our lives. We must compete, not only by the example of our lives, but actively by word and teaching, for not many men and women drift into faith and the church. They are won by someone who seeks them out deliberately.

TRADITIONAL METHOD

The traditional method used by many Protestant Churches in this part of America, as well as other parts, is the mass-revival technique. The key man in this method is the evangelist, who is sometimes the pastor, but more often an imported preacher or specialist who makes a full time work of such evangelistic ventures.

It is not my purpose to criticize the mass-revival on theological or ethical grounds. There has been

Philip Johnson is minister of the Friends Meeting in West Elkton, Ohio (Indiana Yearly Meeting.) His article on "Pacifism and Crisis" in a 1953 issue of this journal, expressing the belief that pacifism was not adequate, brought forth a wide variety of response. Here he contributes his clear and forthright thinking on another controversial topic, that of revival, expressing his belief in the method of visitation evangelism.

enough of this type of criticism and with little gain to anyone. I do criticize the method on practical grounds. I think that this method does not use time, talent or money efficiently. I would like to suggest an alternative method which has been tested by at least two meetings in Indiana Yearly Meeting. If there is another method which costs far less money, and which does a far more thorough job, we at least want to give it a hearing.

In the first place this method is an old one. In point of fact it is as old or older than the mass-revival technique. Its founder was Jesus of Nazareth, and in so far as we can tell it was the way the early church was built. Certainly there is no question but what this was the method used to gather the nucleus of the early church. Jesus called his disciples through personal contacts, not from large mass meetings.

For want of a better name we shall call this method the "Personal Interview Technique." Others have called it lay evangelism or visitation evangelism. The name makes little difference, however. In the broadest terms this method involves Christian men and women, who are fully committed to the church and its task, going into the homes of their neighbors with the purpose of winning them to the Christian faith.

In our own time the method of the personal interview has been seriously studied by men who felt the growing inadequacy of the mass revival, but at the same time could not rest easy with a church that ceased to evangelize. As a result of this study the method of Jesus has been elaborated both in the philosophy which underlies it and in the techniques which are required to practice it. Some excellent books have been written such as Sweazey's "Effective Evangelism" and Dawson Bryan's "A Workable Plan of Evangelism." There are others, but these are among the best. There has also been published all kinds of materials which can be used in the actual program of visitation.

FOUR STEPS

There are four major steps in the plan which we can state here:

1. The pastor must sell himself on the plan by reading, study, and contacts with people who have tested it.

2. Couples must be chosen and trained to make efficient calls. The training sessions precede each evening's calling.

3. Teams, usually man and wife, must for four evenings in succession meet for training and then go out into the community to make visits and conduct interviews.

4. A program of follow-up work must be conducted by the Pastor and such help as he may want to use.

Fortunately there is an abundance of material on this technique, so that what is said here should not be taken as a full expose of the system. In fact this is only designed to arouse curiosity at most. For full information those who desire may send to: Tidings, Headquarters for Evangelistic Literature, 1908 Grand Avenue, Nashville 5, Tennessee.

West Elkton Friends Meeting

has implemented this program for the first time. Spiceland Friends Meeting under the leadership of Earl Prignitz has been the pioneer in Indiana Yearly Meeting so far as I am aware. The work there is widely known by Friends in this area.

AT WEST ELKTON

At West Elkton we chose our teams during the month of January. On Sunday evening of February 19 the entire meeting gathered for a worship service in which we centered our concern for this program of calling, which was to follow on the four succeeding nights. On Monday night we gathered at six. Five teams, made up of man and wife in every case, had been chosen. In the basement of the parsonage, before a great open fire, we ate a simple covered-dish supper. At 6:30 sharp we began our first training session. Each couple was given a kit in which were all the materials required to make at least three visits. We chose our prospect cards which had been developed by another committee and by the members of the meeting. Then by 7:15 we started out to make our first visits. This same procedure was repeated for four nights in succession. Following each evening of calling we returned to the fire to exchange experiences and enjoy coffee and tea together.

During these four nights we conducted 58 interviews; talked to approximately 160 persons, most of whom had never been in our Meeting House and probably would never come had we waited on them. Thirty-seven individuals recorded decisions for the Christian faith; eighteen members have either joined or indicated their desire to join. Our attendance has increased by twenty per cent.

"RETURNED WITH JOY"

The outstanding result, however, has come in the revival that has taken place among our own people. When the visitation teams returned to the fireside that first evening, they came as the Seventy did long ago. "They returned with joy." All of them felt, perhaps for the first time, that they had come to grips with the central Christian task. But they were not alone in this awakening. The entire meeting was lifted and inspired by the results which they saw from the first Sunday following the four-night program. They wanted to be a part of the new life. As a consequence four additional teams were im-

PLAIN SPEECH

Pastors and Ministers

In early Quakerism there was no principle of uniqueness more stirring than that which concerned the ministry. The conventional position of nearly all Christians in the middle of the seventeenth century was that in which the life was centralized in the local church, and the local church was presided over by some person who was looked up to as having been set aside for a specific religious task. Quakers were immediately different when their chief spokesmen were, in most instances, men and women who had secular occupations, wholly independent of their religious responsibilities as members of the new religious society.

Since leadership is required in any human situation, no matter how democratic, there were, of course, leaders among early Quakers and there have been ever since. One widespread method of recognizing such leadership has been that of recording a gift in the ministry, which is not at all the same as being a clergyman, but has always been intended as a statement of fact. Thus, my grandmother was recognized as having a gift in the ministry, although she spent all of her mature days in the occupation of a housekeeper and mother of a large family.

One of the most surprising things in the history of Quakerism is the fact that, in the beginning, the word pastor was so seldom mentioned. This was peculiar, because Friends were trying to recover first century Christianity, and even the cursory reader is bound to note the importance of pastors in the New Testament pattern. The present pastoral system arose seventy years ago through the failure of the voluntary ministry when something had to be done to avoid complete decay. The unfortunate outcome was that so many of our grandparents met this situation, not with the New Testament pattern, but with what was practically a copy of the pastoral system in other denominations. But today new light is arising. Now we have a marvelous chance to develop a pastoral system of our own which is more in line with the genius both of Quakerism and of First Century Christianity. Leadership we must have if we are to survive in any generation, but we seek a leadership which draws out of others the fullness of their powers in the ministry. A change in language would be a distinct help. If we follow the New Testament ideal, we may speak of an individual as a pastor, because he is called to pastoral duties, but to single one out as a minister is wrong, for that should be the calling of all. D.E.T.

mediately recruited to help with the follow-up work. With these nine teams we were able to make about thirty calls in one night during Easter week.

We know that this is only the beginning and that if we rest now with our laurels they shall soon wither and our work, or a good portion of it, will be lost. Do not imagine that this is a magic key which builds the church without effort. The truth is that it brings more work to all within the church, pastor included. But it is a glorious experience for any church and any pastor to have.

Now consider the advantages of this system over the mass technique:

1. It involved in the initial effort only 20 or 30 hours.
2. It guarantees that the unreached shall be reached, because you can choose whom you will contact. You don't wait for them to choose you.
3. In terms of money it costs less than ten dollars. The money which is saved can be used at other points where needed.

4. This method avoids the waste
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London Yearly Meeting

(Con't from page 198)

opinion on aspects of Quaker concern which are placed on the agenda. Usually, the topics presented for discussion were broad in scope, allowing a considerable range of expression without definite digression from the topic at hand. Perhaps this lack of discipline in speaking to a subject becomes habitual after a time, for the Yearly Meeting experienced some difficulty in keeping to the point when presented with a more specific problem by the Home Service Committee on one occasion and by Friends Service Council in two other sessions. The Marriage and Parenthood Committee in one session proposed that remarriage of divorced persons "according to Friends' usage" should be refused as general practice in all Monthly Meetings. Yet the Committee's report indicated there was not unity of feeling within the Committee on this proposal. The Yearly Meeting, after very careful discussion, took no action, leaving the problem where it now resides—in the hands of the Monthly Meetings. The one clear, ringing decision of London Yearly Meeting this year was in the matter of abolition of capital punishment. A statement was adopted in strong support of the bill now before Parliament which is well on the way to being passed, although the opponents of the bill have besieged it with a large assortment of proposed amendments designed to cripple its main intent. The Yearly Meeting statement was released to the press and sent down immediately to each Preparative and Monthly Meeting with the suggestion that Friends use it in urging their own Members of Parliament to support the bill.

WORLD-WIDE FAMILY

In many ways it was apparent that London Yearly Meeting Friends are aware of the world-wide family of Friends, and that they desire to relate themselves in the right way to the rest of our Society. For the first time a full session was given over to a consideration of the concerns and purposes of the World Committee Affairs Committee which is London Yearly Meeting's answer to the need of the Friends World Committee for Consultation for liaison with each Yearly Meeting. A most lively summary of the Epistles received was given by

the Clerk of World Committee Affairs Committee, Margaret Gibbins, who drew upon her experience of visitation in America and Europe to make vivid the messages of Friends around the world. London Yearly Meeting is particularly conscious of European Friends and appoints, through Meeting for Sufferings, at least one official representative to each of the Yearly Meetings on the Continent. The relationship with Ireland Yearly Meeting is even closer, and at least fifteen Irish Friends attended all or part of the sessions. Australia and New Zealand are General Meetings of London Yearly Meeting; one representative was present from New Zealand, and Australia was represented by some loyal Friends who live in the British Isles as well as by three "genuine" Australians who were in England for personal reasons. Other Yearly Meetings represented this year include Denmark, the Netherlands, Switzerland, Germany, South Africa and East Africa. British Friends have a growing interest in East Africa Yearly Meeting resulting from new work undertaken by Friends Service Council in Nairobi and in the detention camps for Mau Mau prisoners; from cooperation with American Friends and others in the international work camp now engaged in building convalescent cottages for tubercular patients of the Friends Africa Mission Hospital; and from contacts with British and Continental Friends serving as staff members appointed by the American Friends Board of Missions. It was unusual, apparently, to have so few American Friends at London Yearly Meeting. (I was the only American Friend present throughout the sessions.) Cecil R. Evans, British-born newly appointed Executive Secretary of the Canadian Friends Service Committee was in London two days.

London Yearly Meeting in 1956 provided no single event or situation or experience which might be described as "moving". To one American Friend attending its sessions for the first time, London Yearly Meeting seemed a staunch body of consecrated and intelligent Friends supporting one another and girding up their loins in preparation for Christian service in new channels not now fully understood but toward which God is pointing the way.

Herbert Hadley

Friends Hospital of Philadelphia

Friends Hospital, the first private non-profit institution in America devoted exclusively to the care and treatment of the mentally ill, has embarked on an ambitious development and educational program.

The Development Program includes construction of new facilities for patient activities, improved living quarters for employees, an enlarged out-patient department and additional endowment so that more financial assistance will be available for patients who need it.

An important part of the educational effort is directed toward members of the Society of Friends.

According to Corporation President, Edward L. Webster, "The Board of Managers has become concerned because Friends Hospital, the only non-profit mental hospital operated by members of the Society of Friends, is known to too few Friends throughout the country. Many Friends don't know that there is such a hospital. Even more don't realize that we care for both the acutely and the chronically ill and that we have excellent facilities for senile men and women."

In 1811, proposals from the Western and Burlington Quarterly Meetings to the Philadelphia Yearly Meeting asked that it "make provision for such of our members as may be deprived of the use of their reason" — and a committee was appointed to consider the proposals.

The Yearly Meeting of 1812 adopted the committee's report "expressive of a belief that such an institution would very properly engage the attention of the Members of the Yearly Meeting but not the Yearly Meeting collectively."

The Friends with this concern organized in 1813 and called themselves the "Contributors to the Asylum for the Relief of Persons Deprived of the Use of Their Reason." Early in 1817 the 322 foot long original building was completed and on Fifth Month, 15th, of that year the "house," which cost \$42,400 to build, was opened for patients.

Through the years there have been a number of changes in the original plans of the Contributors. At first the Asylum was intended only for members of Philadelphia Yearly Meeting. In 1822 Friends at a distance were informed that

"proper objects" from other Meetings would be admitted, and in 1834 all sectarian restrictions were removed and "the doors were opened to all seeking help."

In 1888 the name of the institution was changed to "Friends Asylum for the Insane" and in 1914 the name became "Friends Hospital," thereby, according to the Annual Report of that year, "designating with fewer words a wider field of usefulness, a clearer vision of progress and increasing sympathy with distress."

Now there are 30 buildings on the 100 acres in the heart of Northeast Philadelphia. The Hospital has a practical bed capacity of about 175 and last year a record 389 patients were accepted.

Last year *The Friend* published a series of articles about the Hospital. These have been reprinted in booklet form and anyone wishing to have a copy is urged to write to William Sheppard, Assistant to the Superintendent, Friends Hospital, Adams Avenue at Roosevelt Blvd., Philadelphia 24, Pa.

Inquiries concerning the admittance of patients should be directed to Friends Hospital's Superintendent, Theo. L. Dehne, M.D.

Correspondence

Value of China Visit

To The Editor:

I wish to express my appreciation of your invitation to Gerald Bailey to amplify in your columns his thought on the visit of the British Mission to China. It is well for American Friends, to whom copies of the London *Friend* are not regularly available, to be given this opportunity to gain a more accurate understanding of the purpose and scope of this very timely undertaking.

Its "usefulness" can probably be no more definitely or accurately evaluated on the basis of our present limited perspective than the "success" of a teacher who has just completed the teaching of one course. It is enough for us to know that the mission was undertaken and carried through in the spirit of true friendliness and friendship, and that those who were privileged to take part in it did their very best to interpret in word and action the feelings and convictions of the entire family of Friends whom they represented and whose prayers went with them.

Whatever may be our personal

opinions on the question of the representation of the Peking Government in the United Nations, it seems to me there can be no real question about the appropriateness of undertaking the mission itself,—for the friendly tone of the necessarily limited conversations with the Chinese Prime Minister would certainly in itself have justified the effort. The value of personal contacts, whenever possible and on whatever "level," can hardly be overestimated.

There is one point, growing out of this discussion, which has perhaps not been sufficiently stressed in the *Friend*, the *Friends Journal* or the *American Friend*. This is the importance, first of all to ourselves, of a spiritual unity which is necessarily international and supranational and penetrates far deeper than can ever be indicated by any superficial label, whether "anonymous" or "Quaker"; whether applied by ourselves or by others.

I welcome the extensive exchange of correspondence which has resulted from the report on the British Mission to China, for it has underlined once again the important fact that it is first among ourselves that we must establish,—and only then that we can hope to encourage and maintain among others,—the personal human contact in which we believe; the belief in which has presented us with so many unusual and strategic opportunities to be of service in times of crisis.

Hiram, Ohio

* * *

Re-reading An Editorial

To The Editor:

Your editorial in the December 15 *American Friend* came to my attention this morning. What an excellent article. When it was printed I wondered how many people really took the time to appreciate that editorial. I would like to see it reprinted or else have subscribers' attention awakened to look up the editorial and re-read it. I am most certain it would have deeper, richer, meaning to them, as it surely has to me today.

Evelyn Nelson
Santa Barbara, California

* * *

The task of education is not to adapt youth to culture, but through culture to adapt youth to the will of God.

Alexander C. Purdy.

New Zealand General Meeting —1956

We gathered from all parts of the country to Friends School, Wanganui, for a period of four days. We came together as members of one large family, young and old, parents and children, born and new New Zealanders all able to take some part.

In our worship the practice of the presence of God was to the fore in the thinking of those Friends who spoke. Discussion of the nurture of our spiritual resources brought different emphases; the place of silent waiting and the sharing of spiritual discoveries with others; the need to study past discoveries as reported in the Bible and other writings; the value of modern translations of the Bible in relating these discoveries to the present; the place of retreats, both planned and spontaneous; the eventual need for Quaker Centers in the larger cities; fullness of life in a loving community.

We heard how the spiritual needs of the children and young people were being met with classes and study groups in the Meetings and by correspondence in more isolated cases. Round-the-World Quaker Letters were helpful. The work of the National Council for Christian Education which coordinates the giving of religious instruction in state schools was brought to our notice. Some Friends are instructors in the scheme. Young Friends reported on their study groups and workcamps in which they have participated. In Auckland they hope to help Maori people in some building. They also look forward to joining in the National Christian Youth Conference next summer.

New regular Meetings on the Northshore (Auckland) and at Napier were signs of growth. Napier friends concern that a summer school should be held next year was agreed to. Wanganui Friends asked for freedom to purchase a centrally situated home in the city suitable for a Meetinghouse.

On the national level, the forthcoming referendum on the abolition of the death penalty and work with Maori people were in our thinking. Beyond our shores we heard of the work of the Friends Service Council and the Friends World Committee, and felt that though isolated we were part of the world family of Friends.

Michael Wiltshire.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Naught for Your Comfort, by Trevor Huddleston; Doubleday; 253 pages; \$3.75.

The most striking first impression Father Huddleston (of the Anglican Church) makes—he has recently visited the U.S.A.—is one of intense interest in and concern for human beings. His manner is gentle, but vigorously gentle. Trevor Huddleston's is the second great Christian voice to be raised in South Africa in recent years, filling the gap left by Michael Scott, who is forbidden to return to the Union. But where Scott sought out the great wrongs and abdicated parish work to do so, Huddleston has fought the battles where he stood, among his parishioners and pupils in Johannesburg, South Africa, whose richness in poverty, whose gaiety, whose knowledge of how to go on under intolerable conditions have so humbled him. And whose virtues have appealed to him far more than those of the white "Europeans," who live in luxury and dread.

Trevor Huddleston was sent by his order in 1943 to become priest-in-charge of the Mission District of Sophiatown and later became Superintendent of St. Peter's School and Provincial of the Community of South Africa. It was not until a bitter incident in the early 1950's that he felt strongly that the only way to meet "this thing as a Christian was to try at least to arouse the Christian conscience throughout the world. . . And from that day I felt the need to use

every means open to me to make known . . . the fearful lengths to which we have already gone in the suppression of personal liberties." He felt the strong impulse "to identify myself with the African people in their struggle for human rights and personal freedom," an identification which "means more than words, more than speeches." He rejects the virtue of "detachment" as recorded in the lives of the saints. Passionate attachment and the love of those things worthy of loving are implicit in his faith.

In the twelve years Father Huddleston served in South Africa before his removal by his order this year, he felt keenly the incessant tide of human tragedy for Africans, in the midst of which, however, he managed to move with outward joy, buoyed by the children and the parents and the parishioners who depended on him and warmed him with their affection, freely given. He was always looking for ways of bettering their lot: decent housing, the African Children's Feeding Scheme, a little culture, a scholarship abroad for an African boy, the release of many Africans from imprisonment for not carrying the correct pass, a place of refuge for shantytown dwellers menaced by thugs, and soon, unsuccessfully, he fought the removal of Africans from his beloved Sophiatown, where an African might, unforgiveably, hold freehold property, and unsuccessfully, he fought the Bantu Education Act with its withdrawal of subsidy from mission schools.

It is at the end of the book that Huddleston gives his reasons and poses the Christian dilemma. "What is the function," he asks,

"of the Christian Church in society? And consequently, what is its function when confronted with a society rotten, corrupt, and blind with racial division and prejudice? More fundamentally yet, what would Christ Himself say and do, faced with such a society? How would He confront it?" He goes on to quote the question of the friend who thought he should be more patient and charitable with those in authority. His answer was that it is too easy to be patient and charitable at someone else's expense.

In South Africa where bitter choices confront the sensitive Christian every day the issues are terribly clearcut, and because they are so South Africa is a kind of concentrated microcosm of the great issues confronting the world today. And in the balance hangs the whole future of man, the potentialities of the poorest of whom Father Huddleston so richly communicates.

If Father Huddleston and his book should shake even a tithe of the Christian world from its complacency, he will doubly have justified the years in Africa which need no justification, for one cannot overestimate the influence of individual man upon individual men. His interpretation of the demands of his faith must in the last analysis be ours.

Winifred F. Courtney

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Winifred Courtney is a member of Flushing Monthly Meeting in New York and a writer on African affairs. Friends interest in another part of Africa, Kenya, and the contact many Friends have had with Father Huddleston and his ideas make the book review above of special interest.

TO BUILD YOUR SHRINE OF HEART

Think youthful thoughts, and keep your shining eyes:
Drink wine of wonder, holding to life's hand.
Then joy in April rains and fleecy skies
When crocus or daisies dot the meadow-land.
Remember June flowers in December's breath;
Gaze through Faith's window when you are alone;
With calm, meet victory, defeat, or death;
With tenderness melt hatred's icy stone.
Don robes of youth, in spite of growing old;
Love all mankind, regardless of their creed;
Seek good in everything,—not dross, but gold;
Each day contribute to your brother's need.
Then lofty purposes, in gleaming art,
Will rise in splendor from your shrine of heart!

Stella Craft Tremble

SUMMER

Summer is the time of being.
Spring's the struggle to become.
Summer is the time of noon
When grass is green, not golden,
And bees hum and no cloud
Rides upon the moon.
Spring's the heart's awakening.
The air, with sea-smells,
Fans the nostrils of the mind.
A white sail dips upon the soul's deep;
Its haven land to find.

Summer's the time of gulls gliding
And boats knocking under a burnished sky;
The time when the storm's over
And the long days die.

Philip Johnson

Justice For Near East Refugees

The Yearly Meeting of the Society of Friends in the Middle East assembled at Brummana, Lebanon, April 7-9, including representatives from the United States of America, the United Kingdom and Turkey as well as Arab members of the Society of Friends from Jordan and Lebanon unitedly agreed on the following Minute:

The Yearly Meeting has listened with concerned interest to a report on the efforts of the Near East Christian Council Committee for Refugee Work on behalf of the Palestine Refugees. Including economic refugees, those in frontier villages and other similar claimants for relief, more than one million persons are receiving or are in need of relief as a result of the creation of the State of Israel. One third are in camps and two thirds have been sheltered by their friends or in quarters rented by themselves. The problem is increasing in size due to the rapid natural increase in the population. Even more disturbing is the increasing frustration, bitterness and spirit of hatred which is growing up among the young refugees who were adolescents eight years ago and who have been too long deprived of normal home and community life. Their morale is deteriorating and mental illness is on the increase. The remedy is to find work for the young people but nobody has yet found a means of providing meaningful employment. The provision of material aids is, by itself, an enormous task. The N.E.C.C. Committee for Refugee Work has distributed tons of clothing and food which together with cash grants and loans amounts to about \$1,500,000 annually.

Because relief cannot be accepted as an end in itself the Committee has attempted to arouse the conscience of Western Churches by providing them with authoritative information concerning the basic elements in the Palestine problem. That problem grew out of the Balfour Declaration issued by Great Britain with the approval of her allies in 1917 and was intensified during the Hitler regime in Ger-

many. Western Governments by their failure to provide sufficient refuge for the victims of Nazi persecution are guilty of the sin of selfishness and have placed the burden of expiation on the Arab people of Palestine. A just solution of this whole problem must be sought until it is found and this is a responsibility that is laid upon us all. It is the duty of Western Christians to inform the public concerning the true nature of this problem and to urge their governments to find a just solution. Resettlement programs are potentially possible but wait upon a just political settlement.

These refugees are described as "displaced persons" and they are at present utterly unwilling to consider any settlement which does not accord them the free choice to return to their homes or to accept compensation instead. The right to repatriation is the *sine qua non* in the minds of the vast majority

of these displaced persons and of the Arab peoples, even if this can only be achieved by war. This is the hard core of the problem and Friends could render a great service by making these facts widely known. Recent events have turned the attention of the entire world toward the Near East where the final disaster of war seems imminent unless men of good will of all faiths and nations can point the way toward a peaceful solution.

Emile Cortas, Clerk
Herbert Dobbins, Rec. Clerk

Germany and Rearmament

Dortmund Friends in Western Germany have recently issued a strong statement on "The Truth about German Rearmament," expressing their distress at the impression that the American people think Germany wants to be re-armed. There is "a deep hatred of war and all things military in the overwhelming majority of Germans. The remilitarization now being sought for by the Adenauer Government is unpopular with the people as a whole. . . We beg all Friends to make known this true opinion."



Merton Scott, Secretary for Peace and Social Concerns in the Five Years Meeting and Editor of this page, is shown in his office in the Friends Central Offices, Richmond, Indiana, counselling a young Friend on draft problems. The young man is one of some 250 Friends registering as conscientious objectors and undertaking alternative service to the armed forces service. Merton Scott has recently spoken on draft counselling to Meetings in Virginia Quarter (see Friendly Fellowship page), Indianapolis Young Friends and Carmel Quarterly Meeting.

The Sunday School Lesson

Prepared by Harold N. Tollefson

July 22

We Belong to a Great Company

Hebrews 10:19-25; 11:1-13:8

Have you ever tried to describe a bouquet of flowers? Their fragrance, form, color and the blending of their individual characteristics make it difficult to convey to another person the real beauty of the bouquet. But the one who has a flower garden of similar varieties can sense the virtues you describe.

The passages from Hebrews from which our lesson is taken present a similar problem to me. The factor common to all is "faith," an elusive quality that is essential to all forward-looking persons. There is the incentive to individual boldness in Christian living and the correlated necessity of corporate worship. (v. 19-25).

The familiarity of the eleventh chapter may obscure the deep significance of faith for every generation. We build monuments to the heroes of the past, but often fail to imitate their faith and courage. Elton Trueblood, in his *Predicament of Modern Man* suggests that even a religious movement may have momentum for only one generation, thus making it necessary for every generation to secure a faith for itself out of the heritage of the past. The name of the heroes of faith are familiar to us, and we could substitute the names of others of more recent years. The more prominent ones come readily to mind, such as D. L. Moody, William Booth, Phillips Brooks, Sherwood Eddy, Charles Spurgeon, Rufus M. Jones. But why call the roll? It has a double purpose, to remind us of these great souls and their faith in God and their fellow men, and to inspire us to greater faith on our part. Sometimes we get weary in well-doing, and an occasional recital of individuals whom we know, and their difficulties and triumphs, gives us courage to carry on.

The Christian Church has one thing that it has preserved against all odds, even the divisive influences within the fellowship, and that is its *Faith*. It has changed meanings as circumstances have required, but it has been always based upon an awareness of God and the assurance of His presence and power. This belief in the ultimate

triumph of his faith has kept many Christians faithful, and his assurance has been strengthened by the knowledge of those who have gone before, this "cloud of witnesses."

The change of metaphor to one associated with the foot races reminds us of the Olympic games and their grip upon all nations. A relay team at one of the Olympic games had run well, but the man who passed the baton to the final winner dropped it in his eagerness. He fell to the ground in tears and remorse. He had failed in his trust; he had failed the *team*, his *nation*.

Every Christian has a solemn obligation to pass on his "faith" to his fellows, his family, his community. It is a quality of *life*, an attitude not a set of rules. We belong to a great company! Let us be worthy of their fellowship, assured of this great truth, "The Lord is my helper."

Questions: Can you name five persons whom you would include in this "cloud of witnesses"? Can you define faith for yourself?

July 29

Suffering As Christians

1 Peter 1:4, 12-5:14.

Suffering is one of the perplexing problems of life. Some of it is caused by our breaking of nature's or man's laws; some of it is the result of other people's neglect or action. There is also suffering that defies explanation, and we cannot always give a plausible answer to the question, "Why do Christians suffer?" The letters of Peter were written primarily to encourage the Christians of his time, many of whom were suffering persecution under the Roman rule. Such persecution would deprive them of the ordinary comforts of home, sufficient food and shelter, and might include imprisonment and tortures. The recent experiences of Christians living in totalitarian countries give these letters greater weight in our thinking about suffering.

One important fact is that God does not cause suffering, but does permit it to come to us. God is not vindictive, and we live in a moral world, which means that he cares for us (5:7). So it would seem most important that we accept suffering as a fact, and discover what it can do for us, not to

us. Suffering is universal, both among Christians and non-Christians. It is for us to have *faith*, as we have studied in previous lessons, and add to it the sister virtue, *hope*. It is the anchor of the soul, the tie to the Eternal, and the assurance that suffering will ultimately end!

Peter suggests that suffering is meaningful and has great possibilities, especially if we suffer for conscience sake, or as Christians. We are reminded that Jesus suffered persecutions, misrepresentations and physical violence, yet remained faithful to His mission, that of revealing God's forgiveness and love. We are linked to Him by faith, and can expect to have that faith tested by opposition, criticism, imprisonment or even death. This is not pleasant, but if we accept it and refuse to let the physical discomfort cloud our minds, we shall gain greater spiritual resources. Fanny Crosby was blind from childhood, yet gave us some of our greatest gospel hymns. Annie Johnson Flint was an invalid confined to her bed for years, yet wrote volumes of poems that inspire us. Albert Schweitzer suffered physical discomforts, imprisonment, destruction of his beloved hospital and mission, but has triumphed, in hope, and ministers today in Africa.

There are moral standards to be maintained, spiritual qualities to be developed, and we sometimes suffer because we do not "go with the crowd." Christians have obligations to be firm in their convictions. These involve social drinking, some forms of entertainment, the language we use, the dress we wear and the places to which we go for our pleasures. This will cause some to be criticized, ignored, and even opposed. We build our standards, not by current fads and ads, but by the spiritual perception that comes from the fellowship with other Christians and the reading of such great little books as Peter's letters to his fellow Christians. The joy comes from a conscious obedience to the Father's will, even thru suffering.

Questions: Do you let disappointments, physical limitations rob you of the joy that God intends you to have? Do you develop the standards for your life from circumstances or concern for the Kingdom of God? Are you willing to suffer for conscience sake?

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life = Far and Near

Fred L. Ryon, former Friends minister who will be 97 this month, is still living in Spokane, Washington and remains active in letter and poetry writing. He has served pastorates in Michigan, Ontario, Kansas, Iowa, New York and North Carolina.

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A leaflet on the essentials of Quakerism, prepared by Donald Spitler of California Yearly Meeting and the Friends World Committee office, has been translated into Russian by William B. Edgerton.

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Charles Marland, a member of London Yearly Meeting, is visiting in the United States for six months. He will spend some time at Pendle Hill and is also planning to visit Friends in Chicago, Colorado, Canada, Ohio and Indiana.

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Arthur and Esther Dunham of Ann Arbor Friends Meeting are planning a round-the-world trip next year on a study of community relations. They will visit as many Friends groups as possible along the way and will carry a letter of introduction from the Friends World Committee.

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Anne Z. Forsythe has been appointed Secretary of the Friends Meeting of Washington on a part time basis, succeeding Herbert Hadley, who is now serving as Secretary for the Friends World Committee, with offices in Birmingham, England. Anne Forsythe is a member of the Washington Meeting.

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Sam and Edna Legg of Baltimore, Maryland, are moving to Poughkeepsie, New York, where Sam Legg will be Assistant Principal at Oakwood School. Principal-elect is Charles Wetherill Hutton. Edna Legg has been serving as Clerk of Baltimore Yearly Meeting (Stony Run.)

* * *

Lloyd S. Cressman, president of Friends University, delivered the baccalaureate address at George Fox College, and received an honorary doctor of divinity degree. It is the first D.D. degree the college has ever conferred and the second honorary degree granted, the first being given to Herbert Hoover. Lloyd Cressman is a 1945 graduate of the College.

* * *

Ralph Rosedale, a California Friend who has been working with the American Friends Service Committee at Rasulia, India, for the past two years, left Rasulia at the end of his term of service on Feb-

ruary 8, and made the 9,000-mile journey to Britain over land by motorcycle. He travelled via Afghanistan and visited en route the Friends Schools at Brummana in Lebanon and Salonika in Greece, and the Geneva Friends Center. He arrived in London on May 7, and sailed for the United States on May 17.

* * *

Many transient solicitors for personal help turn up at Friends Meetings and centers, telling very plausible stories for their credentials. Agnes Hole of Madison, Wisconsin, writes of an unpleasant experience regarding such a transient claiming to be a Friend from Oklahoma recently. The Quaker Center in Geneva has also had a solicitor, but one with a less plausible story. He asserted that he needed help and was a "Quaker priest from Hungary!"

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Harold Kuhn, Friend and professor at Asbury Theological Seminary, is a Contributing Editor for a new publication to appear in October, *Christianity Today*. The new fortnightly magazine, to be edited by Carl F. H. Henry, will endeavor "to present evangelical Christianity competently, attractively and effectively." Also among the Contributing Editors are Edward Elson, Billy Graham and Paul S. Rees.

* * *

English Friends are looking for a married couple who could live and work in Moscow for a period as the guests of the Soviet authorities. The Friends Service Council and the Friends East-West Relations Committees are sponsoring the unusual venture. The Soviet Union has indicated favorable response to the idea, but a definite plan will not be presented until a mature, skilled, deeply religious couple willing to enter into such an adventure is found.

* * *

Frances Renfrow Doak's lecture on Mary Mendenhall Hobbs delivered at Guilford College on Founder's Day in November is now in printed form for free distribution. The lecture was a part of the regular Founder's Day celebration at Guilford College at which time the theme was "Women's Contribution to the Society of Friends." For this lecture and for Elizabeth Gray Vining's fine pamphlet on "Women in the Society of Friends," also available without charge, write Guilford College, North Carolina.

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The Friends Meeting at Ann Arbor, Michigan, has recently issued a Handbook containing sections on the history,

beliefs and practices of Friends, the organization of the Ann Arbor Meeting, other Quaker organizations and a selected list of readings on Quakerism. The 40 page booklet would be especially helpful to other "new" (Ann Arbor Meeting began in 1935) Friends Meetings held on the basis of silence. Clerks of the Ann Arbor Meeting are Kenneth and Elise Boulding, Friends Center, 1416 Hill St., Ann Arbor, Michigan. Copies of the Handbook are available there at fifty cents.

* * *

Ed and Jean Duckles of the American Friends Service Committee staff in Mexico report a winter Service Project was opened on January 7 in Jicaltepec, an area which had been flooded to a depth of five feet in the hurricanes last fall. Six Mexicans were part of the workcamp there during their winter vacation. Herberto and Suzanne Sein served as Directors for the opening weeks. Six Summer Service Units are also being held in Mexico during July and August. The former home of the famous Mexican artist, Jose Clemente Orozco at Igancio Mariscal 132 in Mexico City has become the permanent "Casa de los Amigos," since its purchase by Friends recently.

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Indiana Yearly Meeting will again be held on the Earlham College Campus in Richmond, Indiana, August 17 to 23. A Men's Banquet will be held Friday night with Dr. H. Vaughn Scott of Fort Wayne bringing the address. Elton Trueblood, Clerk, will preach Sunday morning; Gordon Cosby of Washington's Church of the Savior will speak in the afternoon; Paul Rees of Minneapolis will speak Sunday night. He also will bring devotions on weekday mornings and speak Monday and Tuesday nights. Lorton Heusel of Chicago will deliver the Quaker Lecture Wednesday night on "The Quaker Pastorate." James DeWeerd of Cadle Tabernacle will give the Missionary Address Thursday afternoon.

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Samuel D. Marble, President of Wilmington College; Lloyd Cressman, President of Friends University; Harold N. Tollefson, pastor of Sabina and Dover Friends Meetings; and T. Canby Jones of Wilmington College are among the speakers at Wilmington Yearly Meeting, which will be held August 16-21 at Leesburg, Ohio. Samuel Marble will give a Quaker Lecture each morning on "The Fundamentals of Quakerism." Harold Tollefson will lead the Bible Study periods each morning. Lloyd Cressman will give the evening messages on "Foundations for a Per-

sonal Faith." Canby Jones will be Young Friends speaker at the Sunday afternoon Young Friends session at Quaker Knoll.

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The German young Friends will visit the United States later this summer under the sponsorship of the Young Friends Committee of North America. Young Friends have felt a real need for inter-visitation among members of the Society of Friends, and have felt that previous contacts with German Yearly Meeting have been helpful. Friends may remember Gisela Schwanke who visited here in 1953, and German Friends have been visited recently by Joanna Ayres Housman in 1954 and Frances Smith this past summer. The German visitors, who will arrive in September, are Peter Funke and Lottelore Rolloff. Young Friends will welcome support and financial contributions in this project. Thomas T. Taylor, Jr., 617 Montgomery Ave., Philadelphia 11, Penna., is Treasurer.

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Tomako Nakabayashi, one of twenty-five Japanese women disfigured by the atomic bomb explosion at Hiroshima who had come to this country for plastic surgery, died of a heart attack last month in New York during her final operation. An editorial in *The Saturday Review* for June 9 tells of the slow acceptance of Miss Nakabayashi of the love that was responsible for bringing her to the country, of her deepening relationship with her "foster Quaker" parents, and of the compassion and consideration of the other "Hiroshima Maidens" upon her death. Ten of the Japanese girls have now returned to Japan. Fourteen more girls are remaining here for further treatment, expecting to go home later this summer. The girls have been staying in Quaker homes near New York during their 15 month period of treatment in America.

* * *

The cornerstone on the new Earlham Hall was laid on June 2, with a special tribute to Quaker Academies. The College began in 1847 under the name of the Friends Boarding School, and continued to operate a preparatory department after it was officially established as a college. The contributions of Quaker secondary schools and their connections with Earlham were memorialized with the laying of the cornerstone. Special guests at the occasion were men and women who had attended one of the academies under Indiana or Western Yearly Meeting. Leon L. Tyler, former principal of Fairmount academy, and Martha Doan, former student at Union High School near Westfield, Indiana, were among the speakers. The nameplate of Barrett Hall at Earlham was also unveiled on June 2, with Thomas Raeburn White, a former law partner of Richard Warren Barrett, giving the address. Richard Barrett's sister,



Photo by Joyce Jarvis

Friends participating in the re-dedication services at Oak Grove, Tennessee, are, left to right: Charles and Charlotte Scott, Edward and Daisy Ransome, Margaret and Howard Yates, and Ray Moore. See story below.

Mary Barrett McVey of Wilmington, was present for the occasion.

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Dr. Muriel D. Tomlinson, associate professor of French and Spanish at Guilford College has accepted a two-year contract in Paris with the School Affiliation Service of the American Friends Service Committee. Through this service, Friends schools can make close contact with foreign schools. George School had three students from its affiliated schools in France and Germany this year, and two George School students went to Coulommiers in France for part of the year. Five Friends children will participate in the German summer workcamp sponsored by George School and its affiliated German schools. Also along this line of foreign contact, Earlham College has instituted a foreign study program in which qualified students will spend a summer and a semester in France, enrolled in a Parisian university and living in faculty homes. Dr. Mary Lane Charles is the director of the program.

Friendly Fellowship

OAK GROVE, TENNESSEE—June 3 was a red-letter day for Friends at Oak Grove, Tennessee, where Howard and Margaret Yates are serving as pastors. The Church has recently been renovated by the addition of an attractive brick exterior and a generous amount of new painting and

polishing within.

A re-dedication service, with Edward Ransome, a former pastor, as guest speaker, was held on the Sunday afternoon following a bountiful family dinner at the church in which southern hospitality and southern cooking were much in evidence.

The American Friends Board of Missions, which has oversight of this work, was represented by Helen Shenefield of Muncie, a member of the Executive Committee; Joyce Ann Jarvis, our bookkeeper; and R. Ernest Lamb, Acting Administrative Secretary.

Former workers in the Tennessee field who were present for the occasion included Edward and Daisy Ransome of Fountain City, Indiana; Franklin and Lillian Chant of Bloomington, Indiana; and Charles and Charlotte Scott of Oskaloosa, Iowa, all of whom brought words of greeting and commendation. Messages were read from Edward and Violet Linton of Hortonville, Indiana; Hershel and Janetta Hill of High Point, N. C.; and Marie Cassell of West Newton, Indiana, Friends who had formerly served in the field but were unable to be present.

The Board of Missions has four centers in the mountains of Monroe County, Tennessee, under its care. Howard and Margaret Yates have charge of the work both at Oak Grove and Farris Chapel. Ray and Edna Moore, who have been serving at Rafter Chapel and Three Points are obliged to relinquish their post in August

owing to Edna's health and Homer Biddecum, now serving at Traverse City, Michigan, has been appointed to take their place.

Following the re-dedication, Edward and Daisy Ransome remained at Oak Grove for a series of evangelistic services; Franklin and Lillian Chant engaged in special meetings at Rafter Chapel.

R. Ernest Lamb, who brought official greetings from the Board of Missions, had the privilege of speaking to Friends at Three Points on the Sunday morning and at Oak Grove the same evening. Joyce Ann Jarvis was used to good advantage at Rafter and Three Points as piano accompanist for congregational singing and special music.

Friends in Monroe County now have four well constructed, attractive places of worship, located in settings of much natural beauty. It is our prayerful desire that God may richly bless the labors of these our fellow members as they continue to serve him.

R. E. L.

LITTLE RIDGE, INDIANA—Our pastor, Orville Fisher, conducted a unique Sunday morning service recently, speaking on the theme, "Is God Supreme in Your Life." At the close of the sermon the congregation assembled in family groups in a circle around the flower bed on the front lawn. There through the dead winter debris the bulbs had come to life and the bed was covered with beautiful blossoms. Orville Fisher used this as an example of what God can do for a life. We have also enjoyed a service conducted by a team from Earlham College.

Our Ministry and Counsel have been studying "A Handbook for Elders," published by Western Yearly Meeting.

Edrie Elliott

VIRGINIA, QUARTERLY MEETING, VIRGINIA—Virginia Friends received inspiration and encouragement the week of May 14-20 when Merton Scott, Executive Secretary of the Board of the Five Years Meeting on Peace and Social Concerns, visited. It was a departure from the regular annual series of meetings. The Corinth Meeting arranged for house meetings where young Friends and juniors were invited. Lively discussions were held and the particular testimonies of Friends relating to peace and temperance were freely studied. Two public meetings were held in the Meetinghouse when Merton Scott spoke on "What is involved when a young person decides to be a Christian" and "Where do we stand regarding the selective service law?"

The Spring Quarterly Meeting known locally as "May Meetings" convened on Saturday, following the days in Corinth, at the Sedley Meetinghouse. Merton Scott spoke at the worship services and conducted a workshop Saturday evening.

During the Quarterly Meeting session, Dr. Charles R. Outland of the Richmond, Virginia, meeting, reported on his recent trip to Iraq, where he was sent by the World Health Organization of the United Nations to study health and sanitary conditions in that country.

As Friends went their several ways they felt that they had for a space "known one another in that which is Eternal," and were thankful too for the blessings of visiting Friends.

James A. Coney.

WICHITA, KANSAS—As is the long-time custom in our Meeting, February was given to Missions, with special speakers including Philip and Susie Frazier, Everett Kellum, Mrs. Harry Brown and Domingo Ricart.

In an attempt to prepare ourselves to share in the triumph of Easter this year, University Friends joined with thousands of churches across America in a church attendance movement under the banner, "The Answer is God; Worship Him." On two consecutive Wednesday evenings before Easter, instead of regular prayer meeting at the church, we had area meetings in the homes. It was our desire to recapture something of the warm friendly spirit in the life and service of the early Church and the early Friends through these home meetings. Our Easter offering project this year was to help three refugees to come to America under our sponsorship — Dieter Dambrowsky from East Germany, and Mabel and Char-

ter Xua from China. We had three special pre-Easter meetings with Harold Walker giving the messages. Our splendid choir presented the Bach Cantata, "Christ Lay in Death's Dark Prison" on Sunday evening.

The Men's Brotherhood met recently for an evening of work and inspiration on the grounds. Our Women's Society has been very active and completed a number of projects, including a gift of \$1000 toward a building fund for a new religious education building. At the annual open meeting, Freda Hadley, national President of United Society of Friends Women, had the devotions, and Milton Hadley, field secretary for New England Yearly Meeting, gave the message. At our final joint meeting, Lela Gordon was selected "Mother of the Year."

The members of University Friends Church have an increasing concern for the higher proportion of older people among us. Our concern is for a home where older Friends may be together in a friendly family and near a meeting for worship. A steering committee has been named from among interested Friends who are now in the process of preparing a Charter. The location is assured and much interest manifest in the project.

Twenty-two persons, twelve from our Meeting and the majority of them Friends, left June 3 for a tour of the Holy Land and the Middle East. Harold Walker is the tour leader and Moses Bailey of Hart-



Friends gather for the dedication service of the new Friends Center in Nairobi, Kenya, East Africa. Government officials and East Africa Yearly Meeting leaders share the chairs in the front. Fred Reeve, Onni Rauha and eight representatives of East Africa Yearly Meeting attended the formal opening of the new Friends Center, which is a project of the Friends Service Council of London Yearly Meeting in cooperation with East Africa Yearly Meeting. An English Friend, Walker Martin, is in residence as are Samson and Marita Wanyoni, two of the most capable and devoted Christian leaders in East Africa Yearly Meeting. Samson Wanyoni serve as pastor and ministers as well to the need of the African Christians of various denominations in the new housing development surrounding the Center.

ford Seminary is the special lecturer.
Mabel Woodard.

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AMBOY, INDIANA—A two week Vacation Bible School was conducted by Amboy Friends, with an average attendance of 102 boys and girls. The church as a whole is indebted to the staff of 16 workers. Ima Leshner was the director and Lola Prout had charge of the music.

In the annual baby dedication service on June 10, seven babies and their parents were dedicated at the morning worship service. Certificates were presented by Walter McAdams, pastor.

Clara B. Hunt.

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MINNEAPOLIS, MINNESOTA—Our annual One Day Peace Institute was held May 20. Guest leaders were Harold Chance, Director of the Friends Peace Service of the American Friends Service Committee, and Joseph Karsner, Vice Chairman of the Friends Peace Committee of Philadelphia Yearly Meeting.

Recent speakers for our Quaker Lecture Series have been Douglas Steere and Harold Walker. This emphasis continues to reach many people in the Twin City area who are interested in Friends.

Plans for our Meeting program and emphasis for next year have been completed. Our general theme will be "The Christian Way." Guest speakers will include Errol T. Elliott, Julia Ruopp, and Elton Trueblood. Other special activities will include "All Friends Day" on October 28, Family Nights, Peace Institute, All Meeting Camp and the bringing of a German Quaker boy to Minneapolis to live.

The Finance Committee has just completed a very successful Every Member Financial Canvass. Helps were secured from the Promotion Department of the Five Years Meeting and the Stewardship Department of the National Council of Churches. Just before the campaign a mimeographed brochure entitled "Thinking Together to Strengthen Our Church" was mailed to all members. Over \$12,000 has been pledged to our Meeting budget for the coming year. Because of the current needs of our United Budget, an increased amount has been subscribed to this phase of our work.

On June 16 the Senate Subcommittee on Disarmament held a public hearing in Minneapolis. A statement on disarmament was prepared and approved by the Monthly Meeting and presented to the Committee by Richard Newby, pastor.

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DES MOINES, IOWA — Bear Creek Quarterly Meeting met in Des Moines May 12. Harold Chance brought a very inspirational message in the morning. Mrs. Mildred Hippgood of the Presbyterian Church told of her missionary work as a doctor in Burma and India at the

Women's Missionary Union conference at noon. Just before the regular business session Maxine Ball brought a stirring message on Christian Education and what it means to children and youth. The business meeting was in charge of Lloyd Mendenhall, presiding clerk, and Stella Jones, recording clerk. Joyce Baiotto conducted the Junior Quarterly Meeting.

Edna Hutchins

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HIGH POINT, NORTH CAROLINA — When Victor Murchison, pastor of the Winston-Salem Monthly Meeting, heard that the Robert A. Ragan Hall of the new High Point Meetinghouse was nearing completion, he suggested to Horace Haworth, President of Quaker Men in the High Point Meeting, that the first meeting of Quaker Men in the Hall be made up of men from all the Meetings in New Garden and Deep River Quarters. On May 23 the meeting was held with 290 men present.

The Men's Chorus of Winston-Salem Meeting, under the direction of their pastor, and the Deep River Quarterly Meeting Quaker Men's Chorus, under the direction of Gurney Briggs, sang at the meeting. Dr. Excellence Rozelle of High Point College was the speaker, introduced by Dr. Eugene Coltrane. Horace Haworth presided. The entire meeting was highly inspirational.

It is significant that these two Meetings, Winston-Salem and High Point, which sponsored this big meeting of men, are rapidly growing Meetings and that both have live and going Men's organizations. Cecil Haworth, pastor of the High Point Meeting, is serving his nineteenth year in that capacity. Chester C. Haworth.

Re-Thinking Revival

(Don't from page 201)

of talent as well as time and money. It utilizes the disciples in the pews. It changes them from passive followers to active apostles who go out to win others to Christ and the church.

5. Finally, this method is especially suitable for the small rural church which, if it holds revivals, may have to be satisfied with third rate evangelists or sometimes with religious charlatans who bring trouble and discord into the meeting. In their own midst, properly trained, every Friends Meeting in Indiana Yearly Meeting has at least four to six evangelists and most have many more than this. In West Elkton we found that the lay evangelists were often more effective than the Pastor. The answer to this is simple. When a layman goes out to make such a visit, he is looked upon as a satisfied customer. When the Pastor goes out, he

is often regarded as a paid salesman. It is as simple as that.

But there is danger in any technique, and this is no exception. The danger here arises because of its success. This danger is twofold. 1. Statistics are never to be taken as sure signs of progress. As a church grows under this program or method, inadequate preparation for membership and inadequate nurture of new members may be the result. This need not be, but it can easily happen. 2. There is a second danger that any church may fall into the error of stressing evangelism to the exclusion of other tasks which are equally important and necessary. We must remember that Jesus, when he announced his mission in Nazareth, not only said he had come to preach good news to the poor, but also to bring release to the captive, healing to the blind, and liberty to those oppressed.

The world needs the spirit of Christ where hunger is; where nakedness is; where ignorance is. The church must meet these problems as best she can now. She cannot wait to save all men so that the problems will disappear as the result of a universal good will. But in the glow of success in her evangelistic program the church might fail in her other responsibilities. This must not happen. The task of the church is only begun when an individual is called to follow Christ and join his fellowship. A disciple has been won, but the road of discipleship is long and arduous. Those first disciples found it to be a long way indeed, a way through temptation, ignorance, misunderstanding, denial, and betrayal, before they could walk as apostles, unafraid, strong in the faith, ready to serve Christ and his church.

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BIRTHS

BAILEY—To Omar and Bertina Bailey of Philadelphia, Penna., a son, Jeffrey, on May 25.

HINSHAW—To Robert and Ardith Tjossem Hinshaw of Friends Boarding School at Barnesville, Ohio, a son, Kenneth Robert, on March 5.

WIXOM—To Robert and Edith Smith Wixom of Little Rock, Arkansas, a son Richard Llewellyn, on May 24.

MARRIAGES

HESTER-ALGREEN—Helen Algreen, daughter of Mr. and Mrs. Everett Algreen of Earlham, Iowa, to Robert Hester, son of Mr. and Mrs. Russell Hester of Earlham, on January 26, in Zion Lutheran Church, Dexter, Iowa.

MAY-TOTAH—Carolyn Joy Totah, daughter of Eva Totah and the late Khalil Totah of Whittier, California, to Carl Vincent May, on June 5, at the Chapel of Great Commission, Pacific School of Religion, Berkeley, California.

STREET-GERST—Elizabeth Alice Gerst, daughter of David and Hattie Gerst of Oakville, Iowa, to Keith Merlin Street, son Guilford and Iva Street of New Providence, Iowa, on June 2, at the Oakville Methodist Church with Guilford Street, father of the groom, officiating, assisted by the Rev. Lester Hancock, pastor of the Oakville Church.

DEATHS

BIELSKI—Waldemar O. Bielski, on May 31, at Hesper, Iowa, aged seventy-eight. He was for many years a member of the Hesper Friends Meeting. He was married to Minnie Street on July 21, 1926. He was an active worker in the Hesper Meeting and taught the Bible Class in the Sunday School until the time of his illness. He many times filled the pulpit when the pastor was absent. He had been bedfast since November, 1954, when he suffered a stroke. Surviving are his wife, Minnie Street Bielski; a brother, Richard of Sioux Falls, S.D.; five stepchildren and their families; and several nephews and nieces. Funeral services were conducted in the Hesper Friends Meeting house by the pastor, Naomi Olsen, assisted by Guilford Street, a step-son of the deceased. Burial was in the Hesper cemetery.

BOYD—Harvey G. Boyd, on May 3, at the Miami Nursing Home in Peru, Indiana, aged seventy-eight. He was a retired dentist and farmer, a member of the Amboy Friends Meeting. Surviving are his wife, Dessa Knox Boyd, whom he married on June 1, 1904; and two daughters, Emily Boyd Davis of Chillicothe, Ohio, and Ethel Boyd of Logansport, Indiana. Funeral services were held in Amboy in charge of Walter McAdams.

GRIGGS—Jennie Hockett Griggs, on March 25, at the home of her son, Lowell, near Garrison, Iowa, after seven years of failing health. She was born May 22, 1888, at Valton, Wisconsin, the daughter of the Rev. and Mrs. Josiah Hockett, and the family moved to Iowa when she was a girl. She was married October 3, 1907, at Albion to Burt Griggs and they farmed in Marshall County until 1949 when they came to Marshalltown. Jennie Griggs was active in the Marshalltown

Friends Church for many years. Surviving are Burt Griggs; two sons, Maurice of Melbourne and Lowell of Garrison; two daughters, Mrs. Robert Lampman of Marshalltown and Mrs. John Packer of Davenport; nine grandchildren; and one brother, F. E. Hockett of South Shore, S.D. Services were in charge of Wayne Allman. Burial was in Rose Hill Memorial Gardens.

HINSHAW—Goldie P. Hinshaw, on January 31, at Winchester, Indiana. She was a faithful member of Martindale Meeting and Winchester Quarterly Meeting. She had served as pastor of Peaceful Valley, Cedar, Cherrygrove and Martindale Meetings, and also as a Sunday School teacher in Martindale Meeting. She loved flowers and often brought them to church and to the sick. She was unable to be active physically the last three years, but her husband brought her to church in a wheel chair and her testimony was a blessing. Surviving are her husband, Orval Hinshaw; three sons, Paul, George and Leary; and nine grandchildren.

HOKE—Alwilda Jane Hoke, on May 9, at the Galveston, Indiana, nursing home. A member of the Amboy Friends Meeting, she was born in Amboy, Indiana, March 8, 1869, the daughter of Bennett C. and Ruth Ann Fellow. On July 3, 1899, she was married to Philip M. Hoke, who was fatally injured in a car-train crash in 1948. Both Philip and Alwilda Hoke taught in public schools in Indiana and Illinois until they reached retirement age. Surviving are two daughters, Louise Hoke of Crisman, Illinois, and Grace Riddel of Normal, Illinois; a son, Raymond Hoke of Franklin Grove, Illinois; and eight grandchildren. Services were held at Amboy in charge of the pastor, Walter McAdams.

NOLTE—Philena G. Nolte on March 25, at Earlham, Iowa. Born in 1869, she was a devoted and active worker in the church as long as health permitted. For many years she was a member of Ministry and Oversight. In later years when her eyesight failed, she kept her spiritual vision bright by often repeating Scripture passages and inspirational poems which she had memorized. Surviving are her daughter, Gladys Palmer of Earlham, Ia.; a daughter-in-law, Lottie Nolte; five grandchildren; and ten great grandchildren. Services were held with L. Willard Reynolds in charge.

OSBORN—Agnes Pauline Osborn, on February 13, at Earlham, Iowa. She had been a member of Friends since 1919. Surviving are her husband, Orman Osborn; five sisters, Bertha Platt of Fort Lauderdale, Florida, Emma O'Malley of Portland, Oregon, Alice Brunson of Reinbeck, Iowa, Nettie Lowe of Sac City, Iowa, and Alta Nielson of Storm Lake, Iowa; one brother, Edward Richter of Storm Lake, Iowa; and a number of nieces and nephews. Services were held at Earlham with L. Willard Reynolds in charge.

PENSINGER—Clyde Pensinger, on November 5, 1955, at Pennville, Indiana. The son of Daniel and Susan Wight Pensinger, he was born August 10, 1876. He was saved in March, 1922, and united with the Walnut Corner Friends Church in that month. He was married to Bertie Johnson, who passed away in 1931. To this union were born the following children: Less Pensinger, Zorpha Ireland, Opal Cash, Dan Pensinger, Mable Van Matre, Truman Pensinger, Fred Pensinger and

Harriet Thornburg (deceased.) Some time after the death of his wife, he moved to Pennville, where he attended Friends Meeting as long as health permitted and his faithfulness in attendance and his testimony were an inspiration to all. Funeral services were held in the Pennville Meetinghouse with Charles Pitt and Sanford Dean officiating.

SODERBERG—John M. Soderberg on May 3, at Earlham, Iowa. Born in 1860, he was a charter member of the Canby, Iowa, Friends Meeting, and for many years in later life a member of the Earlham Friends Meeting. Surviving are his son, Charles; his youngest brother, Swan Soderberg of Wakefield, Neb.; two granddaughters; two great-granddaughters; and a number of nieces and nephews. Services were held at Earlham with L. Willard Reynolds officiating. Interment was in the Oakwood Cemetery at Casey, Iowa.

THOMAS—Clay E. Thomas, on April 20, at Paris, Illinois, aged eighty-eight years. Early in life he joined the Hopewell Meeting, later his membership was moved to Henderson Chapel, in which community and church he spent most of his adult life. He was a faithful Sunday School teacher and overseer in the meeting. For many years he served on the Board of Trustees of Vermilion Academy, the Permanent Board and the Finance Committee of Western Yearly Meeting. The last fourteen years of his life was spent in the Friends Chapel Community. He was preceded in death by his first and second wives, Alta Jones and Almedia Walthall; and two sons, Lawrence and Edgar. Surviving is one son, Lewis; three grandchildren; and two great grandchildren. Funeral services were conducted at Hopewell with Allen Reynolds in charge, assisted by Lloyd King and Gleason Hawn. Burial was in the Thomas Cemetery, which his grandfather had established.

THORNTON—James E. Thornton, on April 17, in Laona, Wisconsin. Born in 1864, he was formerly of Earlham, Iowa, but had lived many years at Laona. Surviving are his wife, Mary of Laona; a daughter, Mrs. Earl Nellis of Woodward, Iowa; two sons, Rev. N. O. Thornton of Laona and Rev. C. W. Thornton of Jamesville, Wisc.; six grandchildren and one great-grandson. Funeral services were held in Earlham in charge of Nora Craven, with L. Willard Reynolds assisting.



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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 41 Dallas N.E. Bible School, 10:00 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Dale V. Benton, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spittler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; AS—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Central City, Nebraska—Church School 10 a.m. Meeting for worship 11 a.m. Lindley Cook, minister. Herbert Watson, clerk.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Lorton Heusel, Minister. 10729 Maplewood Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at 10:00 a.m. Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary. 8110 Kolmar Avenue, Skokie, Illinois. phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5815 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave. four blocks east of Vine St.). Office phone: UN 1-0739. Meetings for Worship each Sunday at 11:00 a.m. First-day School at 9:45 a.m. Clerk, Jennie H. Porter. 8090 Cornell Road, Sharonville, Ohio; Phone (Cint) SY 1-4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 1-6528.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30, Glen and Mildred Rindard, Pastors. Phone 5634.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30, Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting. Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMHerst 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk. 13167 Appoline. Detroit 27. Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conoley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School

10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship, O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, 800 Quaker Lane, P. O. Box 5166, Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for Worship Sundays, 10:15 a.m., followed by Adult Study. Children's Meetings on alternate Sundays. Clerk: Herbert E. Bowles, 5002 Maunali Circle. Phone 745893.

Indianapolis, Indiana—First Friends Church Offices, 1241 North Alabama Street. Meeting place (temporarily) at White Cross Guild Center, 1701 N. Senate Ave., 9:15-10:15 a.m. — "Unified Service," church school for children up through intermediate age and worship service for adults and young people held simultaneously. Herbert Huffman, Minister.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida—Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 10 a.m. during July and August. J. Floyd Moore, Minister. Phone Lynn 2-3379.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9875.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th St., New York City, from October 2 to April 29, each Sunday 9:11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Phone SY 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne. Bus to S. E. 35th Place, Gerald W. Dillon, Minister, Phone BELmont 4-3107.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m. Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E., Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m., Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, PL 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone ASbury Park 2-1197-J.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W. One block from Conn. Ave. Meeting for Worship first-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXFord 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn. Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMHerst 2-3373.



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